



University of

St. Michael's College Alumni Association

NEWSLETTER



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Whither Catholic Higher Education?

In the past decade several new universities have been established in English Canada, but no new Catholic colleges. These new universities will join the older ones in a rapid and vast expansion. It is evident that the specifically Catholic participation in higher education is not keeping up with this expansion. Even without answers, there are at least questions which must be asked. Perhaps we have delayed far too long in asking them.

Is Catholic higher education any longer possible or feasible in English Canada? If possible, why must it be, proportionately speaking, on a much more reduced scale than in the past? Since it seems that only a small fraction of Catholics will be able to find places in Catholic colleges, which applicants should receive priority? How will even such a relatively small commitment be financed? What alternatives are there to the Catholic college?

To be even more specific: when in 1970 there will be between 30,000 and 40,000 Catholic university students in Ontario, where will they enrol? Of all Catholic students registered in universities in Toronto in 1964-65, including all the faculties of the University of Toronto and York University, two-thirds are registered in St. Michael's College. In 1970 there will be between 15,000 and 20,000 such students, and St. Michael's will not be able to accommodate more than one-seventh to one-tenth of this number, namely, 2,000. What happens to the other 13,000 to 18,000?

Presuming that this is a problem, whose problem is it? Presuming the present Catholic colleges will continue, how widely is it recognized that for each student who enrolls a very considerable subsidy has to be secured? How well is it known that provincial and federal grants secure only about half of that subsidy and the rest has to be found by the administration of the colleges? How well is it known that in St. Michael's for the year 1964-65 this half amounts to \$250,000 and that this is represented by unsalaried and partially salaried staff? How well is it known that the other Christian denominations annually contribute to their institutions of higher learning from general church funds and that Catholics are almost the sole exception to this rule? How well is it known that other long-established church-affiliated colleges have large endowment funds and that Catholic endowment funds are infinitesimal by comparison, that church-related colleges in Canada with half the enrolment of St. Michael's, for instance, have twenty times the endowment funds?

These are questions, facts and predictions. No doubt there are many historical reasons which account for the facts. The financial facts are precisely the ones which hinder the addition of further Catholic colleges to the Canadian scene.

Who answers the question of whether colleges like St. Michael's will endure and prosper? In the future the answers will have to come from a group wider than the one which has tried to answer such questions in the past. Will the entire Catholic community assume the responsibility? Will it be done before it is too late?

J.M.K.

The Speaker Recommends . . .

The first book recommended by Fr. Hennessy in preparation for this year's Whitsuntide Conference is **THE MEANING OF SACRED SCRIPTURE** (L. Bouyer, University of Notre Dame Press, 1958). With stimulating ease, Fr. Bouyer traces God's plan of redemption through the Old Testament to its execution in the New.

"Catholic tradition", writes Father Bouyer, "far from diminishing the unique importance of Holy Scripture, alone preserves its full value by preserving its full meaning." Just as the New Testament is not fully understandable except as enshrined in a living tradition, so the Old Testament is the product of the living tradition of the people of God, a tradition which continued into Christ's time and alone makes the New Testament itself intelligible.

Father Bouyer begins to delineate this fullness of meaning by portraying "the incomparable grandeur and unequalled purity" of the figure of God. Yahweh is not an idol exploited by quasi-magical alliances. To Israel He is 'my Husband'. He takes the initiative through His messengers. He offers His Covenant as a free gift. His law is a communion with Yahweh: "Be ye holy as I am holy."

He is creative in the beginning and re-creative in restoring justice in the future. He reveals Himself later as the Word, a personal existence identified with wisdom. He acts, intervenes in human history to form His people. He reveals Himself as He really is, not as man with his solely earthbound hopes keeps fashioning Him.

The prophetic development of this revelation is traced in a beautiful series of studies: Amos, who preached God's Justice; Osee, His mercy; Isaiah, His holiness; Jeremiah proclaimed Him God of the heart and foretold a new Covenant; Ezekiel who saw the ritual reality of God's presence removed from the local temple. There follows an examination of the historical tradition of God's presence leading up to an exposition of Jewish mysticism and passing on to "Christ mysticism" which is "the supreme intuition of eschatological Judaism as it looks at Jesus".

The final chapters of the book deal with the Apocalypse and St. John's Gospel, concluding with a discussion of scriptural revelation.

"A guide to the discerning appetites of educated men who are eager to go back to the source of Christian life -- the Bible" is Dom Celestin Charlier's description of his book **THE CHRISTIAN APPROACH TO THE BIBLE** (Newman, 1958).

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After describing some of the problems affecting the reading of the scriptures, Dom Charlier considers the Book itself, with its background and human elements. He clarifies the rule of faith: scripture and tradition. Stress is laid on the role of the community behind the human writer who is their spokesman. "It was the constant interplay of living tradition and its written record that assured the birth, growth and final flowering of the first incarnation of the revealed Word."

Dom Charlier discusses such topics as the place of inspiration in relation to revelation; interpretation; inerrancy, and the influence of the Bible on Christian art and culture. Of special interest today is his comparison of the written word with the Holy Eucharist.

A third recommendation is **THE GOD OF ISRAEL. THE GOD OF CHRISTIANS** (J. Gribet, Declee, 1961). This is a series of essays by biblical scholars with a preface by J. Gribet who has contributed three articles himself. This book covers similar ground, but from a slightly different point of view. Its starting point is the realization that we now live in that privileged moment in a living history when: God acts and speaks, intervenes in human history, reveals Himself, allows Himself to be known by man's answering His call and corresponding efficaciously with His plans. Magnificent indeed have been God's promises. But beyond all dreams, the final fulfillment of them is the fact of the Incarnation and the final stage of man consequent on that fact: all who believe wholly in Jesus Christ enter upon a new life that is divine, are actually united with their Lord in love.

God wills the salvation of all mankind, their union in life with Him. All who love God are called to help lead men to live this divine life. This they can do only insofar as their conduct is related to the Scriptures where the pattern of the divine plan is given. It is the purpose of this book to help men find God's plan in their everyday acts that must constitute their share of the salvific act of Christ Himself. Its five sections supply answers to the Christian's question, "What am I called to do?" God has a plan revealed through His choices, His covenants and His people. He has dwelt among us as a Holy Lord revealing in Himself the Father. He has made demands upon us which require our complete reliance on Him, our unflinching faith in Him, our boundless service of Him. He remains faithful in spite of our sin, welcomes our return, and our very suffering in retribution is a drawing closer to Him. Finally, He is a God of Victory, and this is the hour of victory.

H. N.

FOURTH ANNUAL WHITSUNTIDE CONFERENCE

Saturday, June 5, 1965

You're coming, of course ...

You wanted it PRACTICAL ...

You wanted it important to EVERYONE ...

Here it is ...

This year's conference theme is PENTECOST IN THE LIGHT OF SCRIPTURE. Within the framework of the Mass of Pentecost, we shall consider the New Testament as fulfillment of the Old, and concern ourselves with the extension of Pentecost into our lives.

Our speaker for the day is Rev. E. Hennessy of the passionist Fathers; he is well known to many in the Toronto area as an eloquent interpreter of the Scriptures.

Father Hennessy was born in Hamilton, Ontario and is a graduate of the University of Western Ontario and St. Peter's Seminary. He entered the Passionist Fathers and was ordained in 1946. In 1959 he came to Toronto as pastor of St. Gabriel's Church, Willowdale. One of the first members of the Toronto Archdiocesan Liturgical Commission, he often participated in ecumenical discussions, and he made several appearances on television. Father Hennessy is now pastor of St. Gabriel's Church in Brighton, Mass., where a liturgical centre is being established.

Because you were impressed with the Bible Service last year, we plan to have this at the beginning of the day. Father Hennessy will then speak on the theme of the Conference. His address will be given in two parts.

After Mass, luncheon at St. Joseph's will give us an opportunity to exchange ideas before the afternoon session. Certainly we shall want to learn news of classmates and friends.

The afternoon will begin with a meeting for discussion and questions. This will be followed by group participation in dramatic readings of Scripture.

You're coming, of course ...

Committee

Conference Chairman	Mrs. Ralph Walsh	* Historian	Dr. Victoria Carson
Secretary	Mrs. L. Christensen	* Communications	Miss Rose Marie Harrop
Program Chairman	Mrs. G. H. Newlands	* Chairman of the Day	Mrs. J. Barrett Healy
Co-ordinator	Mrs. G. A. Morgan	* Loretto College	Mother M. Olga
Alumni Representative	Mrs. P. J. McCabe	* St. Joseph's College	Sister St. Stephen

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In addition to the books especially recommended by Father Hennessy as a reading list for the Conference, there is a wealth of literature available on Biblical themes. Some of the titles suggested by the experts we spoke to at St. Michael's are mentioned below. These books may be purchased from the St. Joseph Book Centre, or the SCM Book Room. Many of them are to be found in the library of St. Michael's College (open to all graduates upon registration with the Librarian) and the Catholic Information Centre Library (annual membership \$1.00).

J. Edgar Bruns: Hear His Voice Today (Kenedy)

* C. H. Dodd: The Authority of the Bible (Fontana)

John J. Dougherty: Searching the Scriptures (Image)

Neil Fianagan: Salvation History: Introduction to the Biblical Theology (Sheed & Ward)

J. Guillet: Themes of the Bible (Fides)

Alexander Jones: Unless Some Man Show Me (Deus)

* H. Wheeler Robinson: Inspiration & Revelation in the Old Testament (Oxford)

* Examples of excellent Protestant scholarship.

The Chairman would appreciate any comments or suggestions you may wish to make. Address them to her at 3103 Bayview Avenue, Willowdale.

Auditor's Account...

respectfully submitted,

Those attending the 1964-65 series of lectures presented by the Alumni Association are hearing many provocative ideas conducive to continuing discussion. The general theme of the series is a study of the thought of Karl Rahner, S.J., on some of the problems widely discussed in the Church today.

Fr. Robert Crooker, CSB, in the first lecture, "Tradition or Progress?", pointed out that both elements are indispensable to theology. In tradition we find what the beliefs of the Church are. We have progress in that the traditional teaching may become clarified or seen more deeply in the light of new historical situation. For example, Rahner examines the Mass as seen on television and suggests that there might be a new kind of presence of the sacraments inviting clarification on how the sacraments operate and on the participation of the laity in them.

In the question period following, some very pertinent points were raised. We learned that while the general beliefs of the Church are known to all, some questions require a great deal of knowledge and skill in elucidation. It may even be difficult to determine what the Church's teachings on a given topic are. Witness the disagreement among theologians today as to the doctrine of the Church on marriage.

In the second lecture, "Diaspora Christianity", Fr. Crooker considered whether the Church today exists in a diaspora. He outlined the Biblical origins of the word and pointed out that from the 4th to the 18th centuries, society was seen as Christian, with religion influencing all areas of life. From the 18th century to the present day, society has become progressively less Christian. Why has God permitted this? Rahner sees it not as tragic, but as part of God's plan for the redemption of the world. In fact we must face this new diaspora as possibly a permanent condition under which the Church may have to labour until the end of time.

One of the interesting points raised in the question period was that when the Church is in a diaspora situation it may have to adjust to situations created by cultures in which the Church has played no formative role, e.g. divorce and remarriage. In such situations the Church will have to rethink her necessary positions which might entail different canonical and juridical approaches to such problems.

4 Prof. Marshall McLuhan, always diverting and original, spoke on "The Christian Message". Concentrating on the milieu into which the Christian message is being delivered, he enlarged on his by now famous theory that electronic technology is an extension of the human nervous system. He commented at length on the practical effects of modern technological developments. He sees automation as bringing a return to a totally integrated society where man will be able to exploit his full potentialities.

Prof. McLuhan answered several interesting questions. He suggested that one of the reasons why the Christian message is not being widely heard is that it is good news, and that good news has no thrill value. The Christian message needs endless renewal of energies, resources and insights in terms of the human instrument.

The fourth lecture, "The Christian in the Modern World", took the form of a panel made up of Fr. John Madden, CSB, Dr. Victoria Mueller-Carson and Jack Wilson. Each discussed an aspect of Rahner's work which he or she felt to be of particular significance. Fr. Madden felt that Rahner is contemporaneous, yet rooted in tradition. He is Thomistic, patristic and scholastic in his training, yet he manages to speak to the modern world in the true existential manner. His approach to the world is positive. Dr. Carson was impressed with Rahner's concept of what God's love for man is and what man's love for God should be. This love is a two-way communication. Man must seek the source of love. Jack Wilson expressed a more personal appreciation. He sees Rahner as pointing out that the mission of the Christian is to love the world and Christians must become more involved in it.

In the fifth lecture, "The Structure of the Church", Fr. Madden stressed Rahner's concern for and understanding of the individual within the framework of the Church. The Church is a community of the redeemed made up of the individual in his relationship to Christ and a visible hierarchical structure. There are two parts to the structure of the Church, the Divine and sacramentally based -- the essential; and the historical and non-sacramental aspects -- the non-essential. There cannot be essential changes in the first group, but there are possibilities for re-evaluation and adjustment. There can be changes, even eliminations, in the second group.

The questions asked after this lecture showed the very real concern of the laity to know whether their position will be recognized more concretely.

In reply to one of these Fr. Madden said that nothing definite has been provided for the prophetic role of the laity in the Church, but that effective methods of being heard do exist. Well-trained, articulate laymen are already publishing books and articles. Some of the more forward-looking bishops have provided themselves with councils of lay advisors. Other new ways may yet come into being.

The sixth lecture, "The Emergence of the Layman", was given by Prof. Timothy Suttor of the theology faculty, a leading Australian Catholic layman, new to the College this year. Provocative, stimulating and expressive of an original mind, Prof. Suttor's lecture was an exposition of Christian sex and marriage very much in keeping with Rahner's concern about the nature of man and his salvation. He sees society's view of marriage and sexuality as developed since the Renaissance as the symbol of the denial of Christianity. A true appreciation and knowledge of the real nature of marriage and sexuality are necessary before all things can be restored in Christ.

Prof. Suttor pointed out that Catholics as well as others lack a sense of the natural sacredness of marriage. Mentioning the use of the "pill", he said that in his view, on the part of Catholics, the "pill" can allow a complete assimilation to the manners of the world. In answer to a question on the use of the "pill" and the population explosion, Prof. Suttor said it is not enough to discuss over-population in terms of contraceptives. It has to be argued in the light of the whole economic situation.

We have, then, been given much to meditate upon and it is to be hoped that we will be stimulated to make our own contributions to the dialogue of the Church with the world. A small beginning is being made with discussion groups meeting in homes between lectures. About one-quarter of those attending the series are participating. **A.**

REMAINING LECTURES

Jan. 12 CONSCIENCE AND AUTHORITY
Panel: Rev. S.E. Kutz, CSB
Rev. J.A. Raftis, CSB
Prof. Donald F. Theall

Jan. 26 SACRAMENTAL LIFE
Rev. S. E. Kutz, CSB

Feb. 9 MARIAN PIETY
Rev. G.G. Baum, OSA

Feb. 16* THE PROSPECT FOR CHRISTIANITY
Rev. G.G. Baum, OSA

* PLEASE NOTE CHANGE OF DATE.

AROUND THE COLLEGE...

with Henry Schankula '65

The Honour Society was instituted two years ago under the auspices of Father John Kelly. Its purpose was twofold. First, certain students were to be selected on the grounds of academic accomplishment; second, these students, thus chosen, were to proceed to effect some means of furthering the academic, intellectual, if you prefer, tenor of the College. Both the first and second Honour Societies offered lectures in varied fields, randomly chosen, as their particular efforts.

This year, the Third Honour Society continues the "tradition" established by its predecessors. A series is being offered under the title THE LEISURE OF THE THEORY CLASS: SEMINARS ON HUMAN HORIZONS. Each lecture or panel, while dealing with a different aspect of man's immediate future, is an integral part of the series. For THE SCIENTIFIC ENVIRONMENT panelists were drawn from the U of T departments of Zoology, Psychology and Astronomy, with a civic affairs commentator from radio station CFRB as the fourth member. Taking A CRITICAL VIEW OF MODERN ART were two painters, a sculptor and a gallery owner. On January 12 THE FRUSTRATED IDEAL: PROBLEMS OF UNIVERSITY will be examined by the education editor of the Toronto Star, the Associate Dean of the School of Graduate Studies, the Director of the University Health Service and a professor from the U of T History Department. Moderators have been Kevin Foster, of the Society, Gino Matteo and Father John Madden of the English Department. Further seminars will be held on Politics, Civil Liberties and Religion.

Also this year the Honour Society is sponsoring the return to St. Michael's of Dr. Jean Vanier, who was so well received as visiting professor in the Department of Philosophy last year. Dr. Vanier will deliver three series of lectures:

I. THE MYSTERY OF LOVE AND FRIENDSHIP
Mondays, 4:00 p.m. - Carr Auditorium
January 11, 18 and 25.

II. CHRISTIANITY AND POVERTY
Tuesdays, 4:00 p.m. - Carr Auditorium
January 5, 12, 19 and 26.

III. CRISIS IN THE MODERN AGE
Wednesdays, 8:00 p.m.
January 6 and 20 - Carr Auditorium
January 13 and 27 - Elmsley Lounge

Alumni are invited to attend these lectures.



Our three recently-elected representatives to the U of T Senate chat with Father Kelly. From left to right, Don McDonald '39, Hon. Justice King '28, and David J. Roche '46.

1964 HOMECOMING GALA CABARET PARTY

Brennan Hall



Relaxing at last, our hard-working Committee members compare notes. From left to right, Kathy Hawken Dembroski '56 (Decorations), Bob Buckley '47 (Tickets), Gerry Hollyer '54 (Sunday Luncheon) and Belinda Barry Morin '57, Homecoming '64 Convener.



FULL HOUSE!

1964 Homecoming festivities took place the weekend of October 24-25. Saturday evening's cocktail cabaret party, with gala French decor, was such a sell-out that even the enthusiasm of the committee underestimated the demand, and extra tickets had to be printed.

Among welcome faces from far-away places were those of Peter and Susan (Dæcker) Beach '51 and '49, from Chicago; Ray Benack '54 of Wheaton, Maryland, and Fred Blum '37 from Rochester.

Sunday's Mass and Luncheon also saw a capacity turnout from members of the featured 5, 10, 15 and 20-year classes. Father John Kelly's talk was in similar vein to his remarks upon page one.

Plans for 1965 will soon be afoot. Suggestions, anyone?

Wandering Scholar

Mother Marion, IBVM, '39, shares some of her summer experiences in England.

It is good to be in England at any time. This summer's fine weather, a U of T research grant, and a staff-student charter flight converted the often frustrating task of compiling 'fussnoten' for a projected literary biography into a thoroughly enjoyable working holiday.

The roses and rhododendrons, masking with gay splashes of colour the shabbiness of erstwhile Regency mansions, were some compensation for a drive through London's morning rush hour traffic which took half as long as the transatlantic crossing. Thanks to that peculiarly English combination of courtesy and unhurried efficiency, reader's privileges were procured and work began

• shortly after nine the following morning. To hold
• in one's hands, within moments of filling out a
• call slip, a centuries-old manuscript, book, will
• or letter, proved an unfailing source of pleasure
• and wonder. The seemingly limitless resources
• of the various London libraries and, still more,
• those of Oxford and Cambridge, were at once the
• despair and delight of one whose stay was limited to three months.

• Yet the North American is apt to be disconcerted
• to find that the price for contemplating the flawless beauty of Duke Humphrey's painted timber ceiling unmarred by modern light fixtures, is, except for the half-dozen readers immediately beside the slit-like windows, to be condemned to perpetual twilight. Complaints of Varsity undergraduates would surely be modified were they to experience for awhile the amenities of the Bod-

leian, where books requested at 10:00 a.m. arrived at the delivery desk at 4:30 p.m. And, at the Genealogical Society, where three small reading rooms contained thousands of volumes, uniformly bound in sets of brown, blue and red, the cataloguing was according to size and colour! The octogenarian official, while gently offering to help, found the haste of Overseas' scholars quite unwarranted; he, it appeared, had been happily employed there since he was fourteen.

The biographer's search, in parish registers and local archives, for missing relatives, involved some delightful drives through Alfred's and Hardy's Wessex. Chalked on the hillside near Eddington, Chesterton's White Horse still guarded the site of the battle of Aethendun. King Arthur's Caerleon and Glastonbury, St. Patrick's Tor Hill, Roman Bath and Stonehenge pointed even further back behind English history and literature. A modern Canterbury pilgrimage along the old Kent road took only three hours each way instead of Chaucer's three days. An afternoon's drive across Bronte's moors from Fountains Abbey to Rievaulx (where two aged Anglican nuns have retired to pray for Christian re-union), ended at the IBVM convent beside Micklegate Bar, a stone's throw from the site of the York Mystery Plays.

And there were people: Helen Smyth Travers-Griffin '50, at Byfleet, and Andrea Mudry Fawcett '63, now doing graduate work in English at Bristol University, where her husband holds a teaching fellowship.

Yet always, one came 'home' to London, the streets now familiar from long weeks of walking (usually in a drizzle and involuntarily when, despite helpful directives like 'Sheer right and you can't miss' from someone pointing unmistakably left, you had missed.) But who could cavil when, instead of the library for which you were looking, you came upon Milton's; Johnson's and Goldsmith's houses and the Cheshire Cheese? Yes, it was good to be in England.



Dagmar Langer '64, of Oakville, is teaching in Africa on a CUSO contract. She writes:

'Odabo', as we would say here in West Nigeria, or 'Hello' in white man's language.

The world here is so different! Our first real contact with black Africa came in Accra. The sights, smells, sounds, language, climate, pace-- everything was so new and strange that our heads just buzzed as we tried to take it all in. The first thing we had to get used to was that everyone was

black. For the first time in our lives, we were the exceptions which stood out, which got many stares and comments. We noticed the heat and humidity immediately. For the first while, the clothes I put on, the bedsheets at night, and even the air around me, seemed positively wet. Colours here are much brighter than at home-- many houses in the cities are painted carefree pinks, greens and yellows, although the villages usually consist of dull brown mud huts. People here are very uninhibited in many ways. Mothers breastfeed their children on busy street corners and think nothing of it, and people laugh, shout and sing almost all the time, whether they're walking along a crowded street, waiting in line at the post office, or sitting alone in front of their little mud hut.

The village where I teach consists entirely of mud huts, people goats and chickens everywhere. Most of the inhabitants are farmers. Hardly anyone except the school children speaks any English. Most of the women wear only the long, traditional skirts. (I've already gotten used to the new 'topless' dress, although I must admit the first couple of times I gulped a bit.) The women usually carry huge bundles on their heads (I've been trying to imitate them, but it takes real skill. The other day I jerked my head forgetting I had something on it, and ended up covered in red oil from head to foot. What a mess!)

The flat where I'm living on the school compound with an American and two Nigerians has electricity and hot water and is nice by any standards. The thick bush starts right in our backyard. Already we've had a few encounters with poisonous snakes. Everywhere there are bugs, lizards and insects. By now I'm quite used to sharing even my bed with creepy crawly things.

Most of the students are right from the bush. We have to teach them everything -- how to use a toilet -- how to eat with a knife and fork -- how to be quiet (almost impossible for them it seems) and so on. I am teaching English and will be starting with history and probably something else in January.

Already the pace of life, traditions and people here are beginning to seem very close to me. Although one is exposed to much suffering -- economically, psychologically and physically -- in any emerging country with a relatively low standard of living, I find much to compensate for this in the friendliness of the people, the newness of the experiences, the beauties of nature still unspoiled by man, and the challenges which face me every day.

CHRISTIAN THEOLOGY FOR THE CONTEMPORARY COMMUNITY

The lay-orientated Extension Program in Theology got off to an encouraging start in October. The keen interest of the laity in matters biblical and theological has been clearly evidenced. At present, with the first half of the year's program completed, the course numbers some 120 students.

At the request of the Sisters of St. Joseph, the program is being duplicated at their Motherhouse in Willowdale. Fathers Bruns, Kutz and Madden are presenting their courses to the 50 nuns registered in the program.

In the hope of reaching an even greater number of interested people, serious consideration is being given to the feasibility of offering a summer program here at St. Michael's.

Suggestions from alumni will be welcomed by Fr. Lawrence Elmer, CSB, director of the project.



Here . . .

The traditional alumni wreath-laying ceremonies took place at Soldiers' Tower on Remembrance Day. Representing St. Michael's were president Bob Armstrong, and vice-president Rosemary Conlin McCabe.

Jean O'GORMAN Kallmeyer '53, is our new vice-president representing Loretto, replacing Belinda Burry Morin, who is accompanying her husband on a year's R. Samuel McLaughlin travelling fellowship in the U.S.A.

Kevin Foster, son of Walter R. FOSTER '33, is attending alumni Board Meetings as an observer representing the Students' Council.

This year's AT HOME, St. Michael's College annual formal dance, takes place March 5 in the Great Hall of Hart House. Dancing will be from 9 until 1 to the music of Ellis McLintock and his orchestra. Alumni wishing to attend may order tickets, at \$3.50 per couple, through the Alumni Office. (WA 1-3151, local 45 - Miss Austen)

Our congratulations to Mother Magdala, IBVM '59 and Peter RYAN '60, who received Ph.D.s at the Fall Convocation on November 27. Masters degrees were awarded to 14 alumni.

Frederick T. McDERMOTT '22, has been appointed a judge of the Supreme Court of Ontario and a member of the High Court of Justice, to take effect January 4.

8 Students of the thirties and forties, when Loretto College was still at Brunswick Ave. and at Saint George St., will remember Mother M. Berchmans Doyle '20 as a member of the Faculty. Mother Berchmans was a gifted Moderns Professor who could bring unsuspected riches out of any field of literature, French, English or Italian. Her personal interest in the students was equally notable and remained so during the years of her retirement and ill health. Mother Berchmans died on November 2, 1964. R.I.P.

We also extend our sympathy to the families and friends of alumni who died during recent months: Gerard BEAUDOIN '24, Niall MAGNER '48, Ellen MALLON '24, Wilfrid NEALON '20, and Raymond ROACH '38 of Toronto; Msgr. Joseph P. KANE '26, of Vancouver, Rev. Thomas LARKIN '43 of Merrickville, Rev. James E. MORROW '23 of Ft. MacLeod, Alta., Thomas MULLIGAN '22 and Leona CHARLEBOIS Murphy '33 of Sudbury, and Rev. Francis RUTH, CSB '26 of Amherstburg.

. . . and there

Dr. Raymond BENACK '54, our Washington area representative, attended the 175th Anniversary Memorial Convocation at Georgetown University on December 3 as the delegate from St. Michael's.

The New York Chapter held its annual Christmas Cocktail Party at the Larchmont Yacht Club on December 26. Campaigning for the Peter Brison Memorial Fund is now under way. More than \$1400 was received within the first two weeks. As Frank Smith, president of the New York Chapter puts it to us, "This is really encouraging."

Four New York alumni have become the first St. Michael's members of the Associates of the University of Toronto, the fund-raising organization for alumni resident in the U.S.A. In addition to George DELHOMME '39, who sends the news, are Steve CARR '51, Paul KNOLLMEYER '49 and Roderic MUDGE '54.

Congratulations also to two newly-appointed high school principals, Frank ADDARIO '44 (Welland High and Vocational School) and James McDonald '52 (Osgoode Township High School).

Newsletter Contributors

Adele Annett	Fr. L.J. Elmer
Fr. J.M. Kelly	Dagmar Langer
Mother Marion	Helen Newlands
Henry Schankula	

And special thanks to Hugh Kelly '56 for the Homecoming photographs.

